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LUZAC'S ORIENTAL LIST and BOOK REVIEW.

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REVIEWS, NOTES, NEWS.

It is with regret we notice the death of Professor **Robert William Rogers**, although he has suffered from ill-health for many years the announcement of his death on Friday, December 12, came as a shock to his host of friends all over the world. He died at his home, Omaugh Farm, Chadds Ford, Pennsylvania, in charge of his friend, Honorary President Ezra Squier Tipple. He held the Professorships of Hebrew and Old Testament Exegesis in Drew University; of Ancient Oriental Literature in Princeton University; he was also a member of Saint John's College, Oxford. Author of many works, the ones by which he is best known are, "A History of Babylonia and Assyria," "The Religions of Babylonia and Assyria" and "Cuneiform Parallels to the Old Testament." His last big work, "A History of Ancient Persia," he completed in 1928, and published in 1929. It is in the preface to this work, the last paragraph, that a kind of presentiment seems to occur to him, for he says, "It is the last big book that I shall ever attempt to write. Into obscurity I slip away modestly and kindly."

The death of Sir Charles Eliot, formerly British Ambassador to Japan, in the Japanese liner, "Hakone Maru," between Penang and Colombo, is announced in a Reuter message from Singapore to-day. He was sixty-nine years old.

Sir Charles Eliot's achievements as a scholar were as notable as his achievements in the diplomatic field.

His learning covered a vast field, embracing marine biology, Buddhism, Polynesian anthropology, and the ancient and modern history of the peoples and politics of Asia.

His skill as a linguist stood him in good stead during his diplomatic career, which he began at the Embassy at St. Petersburg in 1886. When he left Japan after an Ambassadorship of five and a half years, in 1926, he was appointed the first foreign member of the Japanese Imperial Academy "for his scholarly contributions to philology and Buddhism."

The late Rev. **David Clement Scott's** "Cyclopædic Dictionary of the Mang'anja Language" (1892) has long been out of print, and since it was the only work of the kind in existence (the Rev. H. B. Barnes's "Nyanja Vocabulary," besides being not nearly so full, deals with a different dialect), its want has been sorely felt. It was therefore a matter of great rejoicing when it became known that a subsidy from the Governments of Nyasaland and Northern Rhodesia, together with the help of the Religious Tract Society, had rendered possible the issue of a new edition, revised by the Rev. Dr. **Hetherwick**, who has also enriched it by the addition of many new words. It is only to be regretted that the exigencies of space have required the deletion of some of the interesting notes and examples which added so much to the value of the original. Scott's original introduction, with its abstruse

The aspirated consonants (a feature to which hitherto insufficient attention has been directed) have been carefully marked throughout, though no further attempt has been made towards a more exact phonetic representation of Nyanja sounds. The use of new symbols would, as the editor points out in his Preface, have added enormously to the cost of production, and the orthography, as it stands, is sufficient for all practical purposes. It may not be hypercritical to note a curious oversight on p. 590, where the sentence, "Also * a (see between V and W)" is exactly reproduced from the earlier edition, but the note to which it refers (on p. 661 of Scott) has been omitted. (The reference seems to be of the sound for which other writers use the symbol *ā*.)

It will be noted that the present work is entitled "**Dictionary of the Nyanja Language.**" Dr. Hetherwick explains this change as follows, in his Preface:

"When Clement Scott compiled his dictionary he was acquainted with only the form of the language as spoken by the tribe inhabiting the valley of the Lower Shire River. These are known as the Mang'anja. The name of the tribe in this form is, however, only a variant of the plural Anyanja, the name in use further up country. It signifies 'the people of the Lake or River,' and is applied to the members of the tribe who inhabit the country south and west of Lake Nyasa and the Upper Shire River."

As the Nyanja language is used, not only in Nyasaland itself, but to a large extent in Northern and Southern Rhodesia, owing to the fact that many Nyanja-speaking nations are employed there (as domestic servants, overseers, clerks and skilled artisans), the demand for this Dictionary should be considerable. There is a growing vernacular literature in this language, and the native newspaper, "*Zo Ona*," published at Blantyre, enjoys a considerable circulation.

S. A. Kasrawi Tabrizi's "*Tārīkhcha-yi Shīr-u-Khurshīd*," Tehran, 1930, is an interesting essay on the origin of the well-known Persian national emblem of the Lion and Sun. The Seljuk ruler of Asia Minor, Kai Khusrāu, married in 1236 a beautiful Georgian princess and fell in love with her to such an extent that he wanted her portrait to be reproduced on his coins. In view of representations from his vazirs, Kai Khusrāu thought it wiser to symbolise his wife's beauty by the figure of a sun rising above a lion. The motive survived on the coins of the Mongol Emperor of Persia, Uljāitu-Khan, and those of Shāh 'Abbās I (1587-1624) and his successors. Since 1867 the Lion and Sun has become the standardised emblem of the Persian state.

"*Inscriptions from Adab*," by D. D. Luckenbill. This posthumous volume of texts will be assured of a welcome from all students of the early Sumerian inscriptions, not only because it revives the memory of one who passed away from scholarship so prematurely, but also because it presents, at any rate, a part of the material recovered by Mr. E. T. Banks from Bismaya as long ago as 1904; that it does not by any means contain the whole is at once obvious, but presumably this is all that it now possessed by the Oriental Institute of Chicago, which publishes the volume. Apart from a preface by the Director and a purely material description of the objects, there is no study of the contents. The first forty-seven numbers are royal inscriptions ending in the reign of Kurigalzu. Many of the well-known builders appear among these; the early rulers of Adab are of special interest. There are here, as at Ur, intrusive inscriptions of Lagashite princes, a new brick of

Shulgi, and apparently a new version of the name of a local governor in the reign of Gîmil-Sîn. The rest of the book is made up of business documents, mostly of two periods: after a fragment of an archaic deed of sale there come documents of the Urukagina style and writing, and the rest are Agade tablets, to the end of the book. The copies of the late Professor Luckenbill are admirable. He is particularly happy in the fine formal characters of the Agade period.

"Tales of Mystic Meaning, being Selections from the Mathnawî of Jalâl-ud-Dîn Rûmî," Translated with an Introduction by R. A. Nicholson. The "Mathnawî" occupies a unique position in Eastern literature. Known as "the Persian Koran" from the peculiar veneration with which Persians regard it, it was too sacred to be illustrated, and still ranks as the inspired gospel of Sufism. Yet at the same time, it is, as Dr. Nicholson says, a grand story-book, stories of every kind forming the ground plan of the interwoven discourses on Sufic faith and practice, and its anecdotes take a natural and notable place in "The Treasure House of Eastern Story." The editor, Sir Denison Ross, is to be congratulated on having induced Dr. Nicholson to make this valuable contribution to his series, for no one living is so well fitted for the task. One of the most eminent Persian scholars of our time, he has been for many years engaged in editing and translating a great edition of the whole "Mathnawî" for the Gibb Memorial Fund. In addition he is a writer of English of a rare distinction.

As an introduction to a fuller study of the "Mathnawî," and as revealing a side of one of the greatest of all Eastern mystics which is little known to English readers, these fifty-one tales, elucidated by the translator's notes, will appeal, pruned as they are of their redundancies, to everyone who is interested in Persian thought and literature. Strikingly diverse in character, the stories, as stories, are of unequal merit; dignified and humorous in turn, some are much more pointed than others. But most are vivid and lively, and nearly all bear the unmistakeable stamp of an original thinker. The book is beautifully produced.

"An Introduction to Persian Art," by Arthur Upham Pope. Professor Pope has earned the gratitude of lovers of Persian art by the important part which he played in connection with the Burlington House Exhibition, of which he was one of the chief organisers and directors. No one can deny him wide knowledge, eloquence and enthusiasm; and expert criticism, however searching, is mainly on his side, with the exception that he is sometimes charged with over-stressing the creative originality of Persian artistic achievement. But his enthusiasm is based on passionate conviction, and a genuine love for a subject of which, taken as a whole, he probably has as comprehensive a knowledge as anyone living. Meanwhile, for the general reader, his book will be a delightful introduction to a fascinating subject, for Professor Pope has a remarkable gift of exposition and a wide command of vivid language.

The chapters on architecture, carpets, and textiles, are perhaps the ablest, but even in a subject which he does not profess to treat with especial profundity, the Art of the Book, the author has many suggestions and original comments. The charming chapter on Gardens is by Dr. Ackerman.

The plates, over one hundred in number, are nearly all of high quality, some of the architectural subjects, in particular, from photographs taken by the author, being of extreme beauty.

"**The Commercial Policy of the Moguls,**" by D. Pant. With a Foreword by Lord Meston. Dr. Pant's study can hardly be classed as a work of first-hand historical research, for he has depended largely on modern works and translations; but he has spread his net wide, and has amassed a great store of interesting facts about trade and industry in Mughal times. The result is a deadly indictment against a system which, by the concentration of wealth in the hands of the Emperor and his Court, by monopolies and obstruction, arbitrary interference and neglect of efficient protection by land and sea, handicapped the trade and commerce of India to an almost incredible extent, and reduced the general population of the country to the greatest poverty in the course of a century and a half. The Mughals, indeed, including Akbar, had no real commercial policy, and in this respect they must be judged, like their ancestor, Timur, to have been a scourge, rather than a blessing, to India.

The book is arranged by reigns, and is well annotated.

"**Contribution à la Dialectologie Iranienne,**" by Arthur Christensen. (Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser, XVII, 2.)

Studies in the dialects of Persia are rare enough to be treated with attention, from whatever source. The present work has special claims as being by a scholar whose work is already known in the field of Persian literature. Three different parts of Iran have contributed the dialects here treated: Gilakī (Guilakī) is from Resht on the Caspian, Farizand, Natanz and Yaran come from widely distributed villages lying between Kashan and Isfahan, and finally (here given in a supplement) there is the Tīhrānī dialect. In some respects the work is complementary to Wilhelm Geiger's, which it corrects in details, and it is of interest to compare the versions which the two scholars give of the story of Solomon's Judgment as "translated" by two different Gilakīs from Persian into their own dialect. The author would appear to have had in mind a utilitarian purpose and not merely an analytical one, and here he encounters the common difficulty of transliteration. It is not merely that pronunciation of words may differ from individual to individual in the same district, but certain sounds have characteristics almost impossible to represent adequately by written signs. The peculiarly harsh letter qāf, as pronounced by Tīhrānīs, may be taken as an example.

For each dialect which he treats the author has a fairly comprehensive grammar prefaced to specimens of connected pieces of speech, and in the grammar a list of verbs is given arranged alphabetically according to their Persian equivalents. This arrangement is not very satisfactory and may lead to confusion because the dialectal word does not always correspond philologically to the Persian one. Thus *kaftan*, "to fall," is given under *uftādan* and *šodn*, "to go," under *raftan*. Similarly in the "Vocabulaire Systématique" which incidentally is without any alphabetic order at all, whether Persian or other the dialectal words are given after the Persian equivalents. If the author had cared to cast his net rather wider, he might often have found equivalents in Kurdish where a cognate was lacking in Persian. Thus, *kaftan* (p. 57) corresponds to Kurdish *keftin* or *kewtin*, and Gilakī *piæ* ("cat," p. 287) to Kurdish *pishi*. These are minor points, however. The work as a whole is extremely well produced and of distinct value, not only for the philology of Iran, but also for the practical purposes of the traveller.

‘Arif’s “*Gūy va Changān*,” “The Ball and the Polo-stick,” composed in 1438, and now for the first time edited by Mr. R. S. Greenshields, enjoys a considerable popularity. Several illustrated manuscripts of it could be seen lately at the Exhibition of Persian Art held at Burlington House. The short and melodious poem is equally attractive to lovers of Persian mystical poetry and to polo players, because the poet, operating largely with the technical vocabulary of the game, wants to attribute an allegorical sense to the never-ceasing desire of the stick to reach the ball, and to the submissiveness of the latter to the will propelling it in space.

“**George of Lydda : The Patron Saint of England.**” A Study in the Cultus of St. George in Ethiopia, by Sir E. A. Wallis Budge. London: Luzac and Co. Sir Wallis Budge has a subject after his own heart in St. George. His wide learning, his brilliant powers of exposition, and the easy flow of his language, all combine to make this latest study of Sir Wallis Budge a fine achievement. It is questionable whether anyone else could have traced the ramifications of this most fascinating theme with half his success. In addition to a most entertaining and illuminating introduction in which the author traces the evolution of the cult of St. George in the East and the West, we are given the texts in photographic form, from MSS. in the British Museum, and translations. These texts comprise: 1. The Narrative of Pasicrates; 2, The Canonical Miracles of St. George; and 3, The Encomium of St. George. The edition is enriched with a number of fine reproductions of old prints and medals. But we could have been spared the numerous crude pictures from the Ethiopic MSS. portraying incidents of revolting cruelty in the life of St. George, in which an unabashed Sadism is allowed to run riot.

“**Some Observations on the Policy of the Mandatory Government of Palestine,**” by J. H. Kann. This pamphlet, written from the Zionist standpoint, is dedicated to the memory of Zionist leaders. It deals with the riots which took place in August, 1928. The author indicts the British Government and accuses the officials on the spot of Anti-Semitism. Finally, Mr. Kann urges that Palestine should be handed over to another Mandatory Power, as Britain has failed in her trust.

“**Manual of the Aramaic Language of the Palestinian Talmud,**” by the late J. T. Marshall. Edited by J. Barton Turner. Considering the importance of Palestinian Aramaic for a right understanding of the background of the New Testament, it is remarkable how little has been done in this field by scholars in England. Professor Stevenson’s Grammar, published in 1924, has been the only serious contribution hitherto made by British scholarship. The appearance of this manual should do much to further interest in this important branch of the Semitic languages. In the compass of some 260 pages the late Professor Barton provides us with a skeleton grammar; selected passages from the Palestinian Talmud, followed by a literal translation; and a glossary. The passages are well chosen, both for their linguistic interest and for the light they throw upon the Jewish mind in Palestine in the early centuries of the Christian era. In these passages we have the language of Christ and His Jewish followers, and in reading them we are continually struck by the points of contact between Rabbi and early Christian. In spite of heartrending political conditions, the Rabbis never swerved from their intense absorption in things spiritual. Everything was dedicated to the sanctification of God. We find here, as in the New Testament, the

familiar setting of miracles; exhortations to meekness and deeds of charity; and the material life simplified to its utmost limits.

The dialect of the Palestinian Aramaic is by no means easy to master, and we are therefore not surprised to find mistakes in the book which we hope will be corrected in a future edition. The translation should be useful to the student, although its excessive literalness does more violence to the English language than is perhaps necessary.

"The Life and Times of Sulṭān Maḥmūd of Ghazna," by **Muhammad Nāzim**. With a Foreword by the late Sir Thomas Arnold. Sulṭān Maḥmūd of Ghazna, whose life covered the close of the tenth and the first thirty years of the eleventh centuries A.D., was far the greatest Muhammadan sovereign of his time, and his name is still a legend in the East, both as the iconoclastic conqueror of Northern India and as the patron of some of the most illustrious of all Eastern poets and scientists. That no systematic study of his life has hitherto been attempted is no doubt due to the bewildering variety of the sources. Dr. Nāzim's task was a heavy one, requiring wide reading and a special gift for compression, and he is to be congratulated on the way in which he has performed it.

The book treats of Maḥmūd's unceasing campaigns, not chronologically but geographically, but a chronological summary is given in an appendix—a method which makes, in this case, for clearness. Later chapters are given to Maḥmūd's system of administration, and summaries of his life and work. There are numerous appendixes on points of historical and geographical interest, a good detailed account of the authorities, and a map. While the book would have gained in interest and completeness if it had included some account of the remarkable literary history of the period, and while we think that Dr. Nāzim goes a little too far in his praise of Maḥmūd's personal qualities, his book can be recommended as a fine specimen of historical research, and a valuable study of an important and fascinating subject.

The second volume in the series is **"La Pensée de Rabindranath Tagore,"** by **Professor S. C. Mitter**. It is a very valuable study of the development of the Bengali poet, the books and surroundings that have influenced him. The author shows a remarkable knowledge of the life and works of his subject, and is never led into forgetting that Tagore is above all a poet and not a philosopher; his poetry of course is the expression of a definite attitude to life, but it is not the expression of a philosophy in the proper sense of the word. Prof. Mitter has given us a valuable picture of a great personality, and we hope he will find time to produce an English version of his work.

We have already noticed Part I and II of Mr. **J. M. Sanyal's** excellent translation of the **"Bhāgavata Purāna."** Part III has now appeared and the neatly printed fascicule is equally worthy of commendation. The English of the notice on the back cover could be improved in future issues.

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